The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 40, Vol. iv.] BELFAST, APRIL 1st, 1884. [For Gratuitous Circulation

THE Rev. J. C. Street begs to acknowledge receipt of the following contributions, in aid of the publication and gratuitous circulation of the *Chronicle and Index*:—Mr. Conkey, Dunmurry, 2/6; Mrs. Lindsay, Derryboy House, 5/-; a Rademon Friend, 1/6; N. 3/-; Mr. Salsbury, Nottingham, 2/6; a Friend, Newcastle-on-Tyne, 10/-.

WE beg most respectfully to remind the Country Subscribers to the Unitarian Society, that it is high time their Subscriptions were paid. The Treasurer is most anxious to make up his accounts, and prepare for the Annual Meeting. We hope they will lose no time in remitting to Belfast.

THE Rosemary Street Sunday Evening Lectures have been continued during the month of March. The following subjects have been dealt with:—

Mar. 2.—"Jesus and Little Children."—Rev. J. C. Street.
„ 9.—"Jesus and Social Outcasts."—Rev. J. C. Street.
„ 16.—"Jesus and the Professors of Religion."—Rev. T. Dunkerley, B.A.
„ 23.—"The Church and Science."—Rev. F. Thomas.
„ 30.—„ The Master." Rev. J. C. Street.

THE Ulster Unitarian Christian Society has held its Anniversary. During the past year its Committee secured the services of the late agent of the Unitarian Society, and they have evidently found her very valuable and efficient. It is not possible to judge from the newspaper report whether the year has been a prosperous one or not, but we hope it has been, and trust the Society may grow in usefulness.

IT is stated that the Rev. Mr. Reynolds, of Whitchurch, Salop, has accepted the call of the Mountpottinger Congregation, and will enter upon his ministry in this country in June next. We wish him every success in the new field of labour upon which he is about to enter.

THE Rev. William Sharman, F.G.S., who is to be our Anniversary Preacher, has received and accepted a most cordial invitation to become the Minister of the Congregation at Preston. We congratulate both Mr. Sharman and the congregation. He will find a noble field for the exercise of his great abilities, and they will have at their head an earnest and faithful worker for the welfare of his fellow-men.

THE Ladies' Working Society, in connection with Mr. Street's Church, have been busy during the winter in providing garments for the poor, and have just concluded their useful and benevolent labours. Their last act has been to send a very acceptable parcel of new and warm clothing for the use of the little patients in the Throne Childrens' Hospital. The gift has been gratefully accepted by the Throne Committee.

ON Sunday, March 2nd, the Monthly Children's Service was held in the Rosemary Street Schools, and was attended by the Teachers and Scholars of the School, a number of parents and friends, and a good band of the Teachers and Scholars from Hopeton Street. Mr. Darbishire conducted the devotional part of the service, and the Rev. J. C. Street delivered an address on "The Love of God." On this occasion ther was used, for the first time here, the Rev. Christopher J. Street's "Devotional Services for the Young," with music arranged by Mr. Herbert Darbishire, and every one present seemed delighted with the form of the service. It is arranged to continue the use of this useful little book at the monthly services.

THE "Children's Church" at Hopeton Street seems to be growing in usefulness and popularity. On Sunday, March 9th, the Monthly Service was held, and was attended by upwards of a hundred Scholars and a number of Teachers and friends. The introductory service was led by Mr. R. M'Calmont, F.C.S., and the Rev. J. C. Street offered prayer, and then delivered an address on "Jesus and Little Children," which was listened to intently by the assembled

Congregation. The singing of the children was most hearty. As many of them get to no other religious service than this, it is hoped that this may lead gradually to their being brought under regular religious influences.

THE arrangements for the Annual Meetings of the Unitarian Society are making satisfactory progress, and give promise that we shall have a most interesting time. As we announced last month, the preacher for the occasion will be the Rev. WM. Sharman, F.G.S. The British and Foreign Unitarian Association will be represented by Joseph T. Preston, Esq.; and the Sunday School Association (London) by Fredk. Allen, Esq.; the Scottish Association have appointed James Graham, Esq., Secretary of St. Vincent Street Church, Glasgow, as their representative; and we are hoping to welcome a representative from the Manchester District Sunday School Asscciation. Due notice will be given respecting the services and meetings.

WE note with regret that one of the oldest of the Ulster Unitarian Ministers, the Rev. John Hall, of Ballyclare, after a ministry of about forty-six years, has passed away from earth and entered upon his rest. The last years of his life were passed in peaceful relations with his co-presbyters and other ministerial brethren, though some twenty years ago the reverend gentleman had by a Chancery suit to defend his right to remain in possession of the Church wherein he and his people worshipped. That time was one of bitter strife, and painful imputations of unsoundness in the faith, and the discussions split the Unitarian body into hostile camps. The Rev. John Hall retained the church of which he was Minister, and preached therein until he died, but through the mysterious facilities afforded by the Regium Donim a second congregation was established, which is continued until this day. As both congregations together will only make one of ordinary size, and, as we understand that Mr. Hall commuted his Regium Donim for himself, it is to be hoped that the two congregations will be blended, and the scandal of separation will come to an end. Of late years Mr. Hall has been as Conservative as most of those who at one time were so bitterly hostile to him, and his relations with them had become close and complete. His life closes a chapter in the history of the Irish Church. Mr. Hall bore the reputation of a kindly, good-hearted man.

During the recent absence of the Rev. J. C. Street from Belfast, he preached in St. Vincent Street Chapel, Glasgow, on March 16th, a Sermon on "The True Apostles," which is to be printed in the series of "Modern Sermons." In the evening of the same day he conducted service in the Grand National Hall, Glasgow, where he spoke to between seven and eight hundred people, on "The God of Jesus." On the following Sunday he preached the final morning Sermon, in the Old Chapel, Blackley, Manchester, which is now pulled down to give place to a larger church. The ancient building was crowded. The subject of the discourse was "The place is too strait for me." In the evening of the same day he preached in Cross Street Chapel, Manchester. Mr. Dunkerley, of Comber, and Mr. Thomas, of Cairncastle, occupied the pulpit of Second Rosemary St., Belfast.

IN the North of Ireland we have one great charity, which towers above all the rest for comprehension and usefulness—the Royal Hospital of Belfast. It ministers to many thousand sufferers every year, and is ever exercising a healing influence in the community. Patients come to it not only from Belfast, but from all parts of the Counties of Antrim and Down. The demands made upon its resources are growing every day. Unfortunately there is not a corresponding increase of financial support. In their necessity the Board of Management have urgently asked for aid from the general community. It has been decided to hold a Bazaar and Fancy Fair in November next, in aid of the Institution. The ladies of the Second Congregation have promised to take charge of one of the tables, and are already at work to make it a success. They earnestly appeal to friends to help them by contributions of money or goods, all of which will be duly and thankfully acknowledged. Miss Coleman of Richmond, Antrim Road, Belfast; Mrs Parker, of 33 Rugby Road, Belfast, or the Rev. J. C. Street will glady receive any contributions that may be sent.

THE Meetings of the Rosemary Street Mutual Improvement Association continued their useful work during the month of March. On the 3rd inst., Mr. A. W. Grant, W.S., President

of the St. Vincent Street Literary Society, Glasgow, read an able Paper on "Social Solidarity," before a large meeting. It was followed by a keen and exhaustive discussion which excited a great amount of interest. On the 10th, Mr. Riddell, M.E., introduced for discussion the subject of "The representation of Minorities in Parliament." He was followed by Mr. O'Connor, and a large number of the Members of the Society took part in the discussion. On the 17th, Mr. Osborne read for Mr. W. Dempster, of Dublin, a thoughtful Paper on "Philosophical Christianity." In the absence of the President in Scotland, Mr. George Fisher, V.P., occupied the chair. A profitable evening was passed in the consideration of the important subject of the Paper. On the 24th inst., the President being still absent from town, Mr. Vere Foster, V.P., was in the chair, and Mr. Fisher read for Mr. E. G. David, of Hamburg, a very interesting Paper on "Venice." The Society is greatly indebted to gentlemen like Mr. Dempster and Mr. David; old Members, who, now at a distance from Belfast, keep up interest in its proceedings, and contribute so kindly to its intellectual life and vigour. On the 31st, the Annual Concert of the Society was held. It was in every respect a brilliant success, and gave great satisfaction to the large audience which crowded the Lecture Hall.

The quarterly report presented by the Rev. Christopher J. Street, M.A., of Glasgow shows zealous and telling work in connection with the Scottish Lectureship. The Services at Paisley have been continued regularly, with an average attendance of over 85 for the quarter. Several new adherents have been added to the list. Forty-three persons are contributing £46 16s. per annum, under the Envelope Offertory System, and it is expected that the Subscribers will be increased at the beginning of the New Quarter. The Paisley *Express* often reports Mr Street's Sermons, and a useful correspondence on "Salvation by Fath alone," has been going on in its columns for a long time, between Mr. Street and Mr. Horace Johnstone. Afternoon Services instead of Evening, are to be tried this month as an experiment.

Besides Sunday work Mr. Street has delivered 21 week-night Lectures in various towns during the quarter, viz:—Six each at Kilbarchan and Kilmarnock; three in Glasgow; two each at Elderslie, Johnstone and Renfrew. The Kilbarchan and Renfrew Lectures have been the most successful. The Masonic Hall was again refused at Renfrew, so the Town Hall was taken, and a lively meeting held there, on March 7th. An unsuccessful attempt was made by an Orthodox section to disturb the meeting. On Thursday, 20th March, a second Lecture was given to a much larger and more sympathic audience, and the firm conduct of Rev. F. Walters as Chairman, subdued another attempt at disturbance. The audience enthusiastically asked for a continuance of the Lectures, and accordingly two more have been arranged for. The audiences at Kilbarchan, a town of 4000 inhabitants, have always been large and most enthusiastic. Over 150 were present at a Lecture on Thursday, 27th March. Mr. Street says the extraordinary amount of earnest zealous sympathy displayed by these hard-working, independent, clear-thinking hand-loom weavers is the most encouraging sign he has yet observed in Scotland.

But the most significant and encouraging part of the report is that which tells of meetings held at Paisley and Kilbarchan, earnestly urging the Scottish Unitarian Christian Association to let them be formed into congregations, and have regular Sunday Services, worked in conjunction with each other under a settled ministry. Paisley guarantees at least £120 per annum for three years towards this object; and Kilbarchan which has hitherto had no Sunday Services, but only week night Lectures, is unable to say yet how much it can promise, but at least it guarantees all local expenses.

This is indeed good fruit which the labours of the Lecturer have already produced; and we rejoice to learn that the Committee of the Association have expressed their great pleasure at the advances thus made, and their readiness to do all in their power to assist the young causes to obtain what they desire.

The Sunday Evening Services for the people conducted during last month, in the Grand National Hall, on the south side of Glasgow, have been very successful, drawing large audiences of people unaccustomed to enter any of our churches. We are glad to hear that the Services will be continued during the present month. We are convinced that more of this work should be engaged in by our various churches; and we rejoice to note the true

missionary spirit being developed amongst the Unitarians in many directions.

WE are pleased to have continued good news from Clitheroe. Our friends there with the noble-hearted Miss Winstanley at their head, have secured a room for Sunday Worship for three months, and are carrying on the services from their own number, and with lay assistance from Padiham and Colne. The congregations are only small, but the earnest and independent spirit of the members is much to be admired. We heartily wish them God speed.

WE are glad to notice that two more of our leading Unitarians of Belfast, have been raised to the Bench of Magistrates. They are Mr. W. Dobbin and Mr. R. W. Gordon. Both gentlemen are well deserving the honour, and will efficiently discharge their magisterial duties. We also notice with pleasure that Mr. John Davidson and Mr. John Ward have been elected as Harbour Commissioners.

SHOULD WE FEAR DEATH, OR LONG FOR IT.

THE Rev. Christopher J. Street, M.A., of Glasgow, in preaching on the above subject, in the George A. Clark Minor Hall, said, the two mental tendencies indicated in the title had been fittingly called "worldliness and other-worldliness." Treating first of the fear of death, the preacher said it was natural for the young to desire life and shrink from death, for the full tide of life was in their veins, and they felt their work in this world very incomplete. When old age came, all this would be changed, and death would come as an angel of relief. He then described the man possessed by a morbid fear of death, and showed there must be something wrong when such a state of things was possible. Was it that he was haunted by an unnatural creed, terrified by the coarse material theology that presented him with the burning lake of fire tenanted by the devil and his legion; or misled by that sad apology for religion which offered salvation only to those whose creed was correct, no matter what their character might be? Or was it not more generally the case the terror-stricken wretch was trembling at the thought of the evil life he had been leading? The worldly man was the one to be afraid of death, and in the soul of the hypocrite, the robber of widow's houses, the fashionable simperer, the lustful flesh-worshipper, there raged a hell more real and more terrible than any state of physical torment. "The sting of death is sin." In the hour of death creeds were vain, and theology at last had to give place to religion. On the death-bed the soul was forced to ask itself—What have I done? How have I spent my life? How have I used the talents consigned to my keeping? Whom have I relieved? How much better have I made the world than I found it? Here the consolations of the simple faith of Unitarianism were most manifest. The death-bed of the Unitarian was a scene of calm serenity, because of his unshaken trust in the love of God, who causeth all things to work together for good. Such a God could never damn one of his children for clinging with all his strength to a belief which proved in the end to be mistaken. In death it was that we learnt the true blessedness of a conscientious life, and how important it was for us to take care of the present, and "buy up the moments as they go." Mr. Street then proceeded to deal with the "longing for death," pointing out that incurable sickness or blasted hopes often led to this desire in people whose minds were not very strong or independent. But he had watched at the bed side of many a sufferer whose restoration to health was impossible, but whose patience and faith in God had been a revelation to witness. Suffering and sorrow were, after all, angels of God in disguise, and if met properly by us, would lead us close to the Heavenly Father. The rev. gentleman described the man with a morbid longing for death, the religious enthusiast, who was either the subject of hypocrisy or disease. It was man who believed that this world was a charnel house or a dismal prison, who taught careless little children to sing "I want to be an angel," and who sang himself "How pleasant are thy paths, O Death" and "Go to the grave in all thy glorious prime." Yet who was there that could fully appreciate all the glories of this world created by a wise and loving God, or understand all the dignity of the nature that God had given to his human children? This longing for death was unnatural, and betrayed wrong views of life both here and hereafter. It was a bad preparation for the future to neglect the present, which after all was God's present. How could we be fitted for the higher stewardship with God if we did not discharge

the duties of our office here? "I will make thee ruler over many things," was the promise made, because "thou hast been faithful over a few things." We had no right to long for death while our powers were still undeveloped, and if death came the work would have to be done all the same. Life was a training school for our souls, and we must fulfil the great purpose for which God had created us, viz., the development of our higher nature. Any future joys must be made here, for the conduct of life here would assuredly determine our life hereafter. Hence we ought neither to fear death nor to long for it, but rather accept the gift of our life and use it well as long as it was ours. If we showed a living recognition of God in present things, He would take care of the future.

MR. MATTHEW ARNOLD ON EMERSON.

Mr. Matthew Arnold lectured recently before a large and distinguished audience, at the Royal Institution, upon the subject of "Emerson." At the outset Mr. Arnold drew a picture of Oxford life 40 years ago when he was an undergraduate, and when there were "voices in the air," those of Newman, Carlyle, Goethe, and also a voice from the other side of the Atlantic, all of which, he said, haunted his memory still. That from the other side of the Atlantic, clear and pure, brought to himself at any rate a strain as new and loving and unforgettable as the strain of Newman or Carlyle or Goethe. Mr. Lowell had well described the first apparition of Emerson to the young generation in and around Boston in those old times and his workings upon them. He was their Newman, their man of soul, a genius visible to their bodily eyes, speaking to their bodily ears, a present object to their heart and imagination. At Oxford Emerson was but a voice speaking from three thousand miles away; but so well he spoke that from that time forth Boston Bay and Concord were names invested to the lecturer's ear with a sentiment akin to that with which Oxford and Weimar were invested to persons on the other side of the ocean. "At last," continued Mr. Arnold, "I found myself in Emerson's own country and looked upon Boston Bay. Naturally my thoughts turned to the friend of my youth. It is not always pleasant to ask oneself questions about the friends of one's youth. They cannot always well support it. Carlyle, for instance, cannot in my judgement support such a return upon him. Yet one should make the return; one should part with one's illusions; one should know the truth. When I arived in America, where Emerson now holds such a high place, and where such great claims are made for him, I felt moved to pull myself together, and to ask myself what the truth about this object of my youthful admiration really is. Improper elements often come into our estimate of men. We have lately seen a German critic make of Goethe the greatest poet that has ever lived, because Germany is at present the greatest of military Powers, and wants a poet to match. America is a new country, a young country, and young countries, like young persons, are apt sometimes to evince in their literary judgements some want of scale and measure." The lecturer had set himself, therefore, resolutely to come at a real estimate of Emerson, with a leaning rather to sternness than indulgence. That was the safer course, for time had no indulgence. Any veils of illusion which we might have left around an object because we loved it time was sure to strip away. A serious and interesting American critic has said recently that fifty or sixty passages of Emerson's poetry had already taken rank in the English language as matters of familiar and universal current quotation. Here was a specimen of that sort of personal estimate which should be avoided. A phrase which one might fairly say had entered into English speech as a matter of familiar and universal current quotation was Shakespeare's "Patience on a monument." or the "darkness visible" of Milton; or Gray's "where ignorance is bliss." But of not one passage in Emerson could the same thing be truly said. It was not enough that one phrase should be familiar to his admirers or to New England, or even to the United States; it should be familiar also to all readers and lovers of English, to be said to be of universal current quotation like a phrase of the legitimate poets. And indeed one of the legitimote poets—he said it with regret—Emerson was not. Milton said that poetry ought to be simple, sensuous, and impassioned, and Emerson's poetry seldom had either of those qualities. In general it lacked directness, concreteness, and energy. Passages there were in Emerson's writings of great clearness of grace and beauty, but they came upon one as a surprise. He did not rank Emerson therefore amongst the great poets; but he would go further, and say that he did not even rank him

amongst the great men of letters. The great men of letters were men like Cicero, Plato, Bacon, Pascal, Swift, Voltaire, men with a natural instinct, one might say, for style. Emerson's style had not the requisite wholeness of tissue. Even Carlyle in the lecturer's judgment was not a great writer, notwithstanding his great qualities such as his marvellous powers of expression. Emerson freely promised to Carlyle immortality for his histories. They would not have it. Neither could Emerson with justice be called a great philosophic writer. Emerson knew his own defects of method, or rather want of method. He and Carlyle criticised themselves, and one another in a way which left little for any one else to do in the same direction. It was necessary, however, to try Emerson by the highest standards. He respected him too much to try him by any other. Tried by the standard then of the great markers and recorders of human life, Montaigne, La Bruyère, Addison, Emerson's "English Traits," could notstand the comparison. Emerson's observation was the observation of a man systematically benevolent, as the observation of Hawthorne in "Our Old Home" is that of a man chagrined. Hawthorne's talents were of the highest literary order, the highest that America had yet produced. But in England Hawthorne was perpetually in conflict with the British Philistine, and the British Philistine was a trying personage. Persistent optimism was the root of Emerson's greatness and the source of his charm, but still let us keep our literary conscience true and judge every kind of literary work by the laws proper to it. Mr. Arnold proceeded: "Now I think I have cleared the ground. I have given up to envious time as much of Emerson as time can fairly hope ever to obtain. We have not in Emerson a great poet, a great writer, a great philosopher. Yet his relation to us I think is of even superior importance. It is more like that of the Roman Emperor Marcus Aurelius, the friend and aider of those who would live in the spirit." Notwithstanding his optimism, no misanthropical satirist ever saw shortcomings and absurdities more clearly than did Emerson, or expressed them more courageously. He saw the meanness, as he called it, of American politics forty years ago, and he congratulated Washington on being long happily dead in his grave, "with all hope of humanity not yet subjugated within him." Yet the secret of his effect was in the hopeful, serene, beautiful temper with which these feelings were indissolubly joined. Never had man such a sense of the inexhaustibleness of nature or such hope. It was the ground of his being, and it never failed him. As Wordsworth's poetry was the most important work done in our language in verse during the present century, so Emerson's essays were the most important work done in prose. His work was more important than Carlyle's. Unlike Carlyle, he inculcated hopefulness. In his conviction that in the life of the spirit is happiness, and in his hope that this life of the spirit would come more and more to be sanely understood, and to prevail Emerson, was great, and he would surely prove right in the end. In his country it was difficult not to be sanguine. Many American writers were over sanguine, and on wrong grounds, but there were two men among American writers who in what they had written showed their sanguineness in a line where courage and hope were infinitely important and where they were not easy. These were Franklin and Emerson. They were the most distinctive, original, and valuable of American writers. Franklin and Emerson mantained their courage and hope with a convincing ease and inspiring joy. Franklin's confidence in the happiness with which industry, honesty, and economy would crown this work-day life of ours with such that he ran over with felicity. With like felicity did Emerson run over when he contemplated the happiness eternally attached to the true life in the spirit. In conclusion, Mr. Arnold said:—"Emerson has lessons for both the branches of our race. I figure him to my mind as still standing by Boston Bay, or at his own Concord, in his habit as he lived, but of heightened stature and shining features, with one hand stretched out toward the East, to our laden labouring England, the other towards the ever growing West, to his own dearly loved America—great intelligent, sensual, avaricious America. To us he shows for guidance his lucid freedom, his cheerfulness and hope; to them, his dignity, delicacy, serenity, and elevation."

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following subscriptions for 1883 :—

UNITARIAN SOCIETY.

Miss Lowry, ...	£0	2	6
Miss J. E. Bruce, ...	0	10	0
Dr. John Polly, ...	0	2	6
N. A. Campbell, ...	0	2	6
R. W. Gordon, J.P., ...	0	5	0
Henry Ferguson, ...	0	10	0
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J. L. Marshall, ...	0	5	0

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Mrs. Conkey, Dunmurry, ...	0	2	6
Mrs. Lindsay, Derryboy House, ...	0	5	0
A Rademon Friend, ...	0	1	6
N., ...	0	3	0
Mr. Salsbury, Nottingham, ...	0	2	6
A Friend, Newcastle-on-Tyne,... ...	0	10	0

HYMN.

Life of ages, richly poured,
Love of God, unspent and free,
Flowing in the Prophet's word
And the people's liberty!

Never was to chosen race
That unstinted tide confined:
Thine is every time and place,
Fountain sweet of heart and mind!

Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving simplest thought and deed,
Freshening time with truth and good.

Consecrating art and song,
Holy book and pilgrim track,
Hurling floods of tyrant wrong
From the sacred limits back.—

Life of ages, richly poured,
Love of God, unspent and free,
Flow still in the Prophet's word
And the people's liberty.

—Samuel Johnson.

If any of our friends have got copies of the *Chronicle and Index* for August and September, 1881, and November, 1882, and will kindly send them on to the Depository, Queen's Arcade, they will confer a favour on the Committee of the Unitarian Society.

The Committee of the Unitarian Society call attention to the undermentioned Tracts for the day, which may be had at 1d each, or at a reduction for large quantities :—

"Eternal Punishment," Rev. Stopford A. Brooke.
"Doctrine of the Cross," Rev. Frank W. Walters.
"Charles Darwin," Rev. R. A. Armstrong, B.A.
"Investigation of Religious Truth," Rev. W. Garkell, M.A.
"The Blood of Jesus," Rev. Chas. Hargrove, M.A.
"Justification by Faith," Rev. E. M. Goldart, M.A.
"How can a man Lose his Soul," Rev. H. W. Crosskey, LL.D., F.G.S.
"God in nature," Rev. T. Elford Poynting.
"Survival of the Fittest," Rev. C. T. Poynting, B.A.
"Waiting upon God," Rev. J. Page Hopps.
"The Problem of Evil," Rev. C. C. Coe, F.R.G.S.
"Is the Universe Good? Rev. Minot J. Savage, Boston.
"Lord, Lord," Rev. Charles Voyrey.
"Thy Kingdom Come." Rev. P. H. Wicksteed, M.A.
"The Rights and Liberties of the English People;" Rev. H. V. Mills.
"The Martyrdom of Michael Servetus;" Rev. H. V. Mills.
"Who are the Infidels?" Rev. H. V. Mills.
"My Creed," Rev. G. T. Walters.
"The Call of the Spirit," Rev. J. Page Hopps.
"What is Unitarianism?" (New Edition), Rev. J. C. Street.
"Why I Became a Unitarian," Rev. R. R. Suffield.
"Authority in Religion" (2nd Edition), Rev. J. C. Street.
'The Bible," Rev. F. W. Walters.
"A Free Faith," Rev. Thos. Leyland.
"What shall I do to be Saved?" Rev. Christopher J. Street M.A., also
"What do I Live for?" Rev. J. C. Street, Price 3d.

Four Page Tracts for Wide Distribution
Just Published.

"Fallen Humanity," Rev. Christopher J. Street, M.A.
"Man's Nature, a Prophecy of Eternal Growth," Rev. J. C. Street.
"The Atonement," Rev. F. W. Walters.
12 copies, 3d; 100, 1/9; 1000, 15/-.

Rosemary Street Mutual Improvement Association.

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TWELFTH SESSION, 1883-4.

—:o:—

The Committee have much pleasure in announcing the following

1884 PROGRAMME FOR APRIL 1884.

April 7—Lecture, "Chatterton and the Rowley Romance." } Rev. Frederic Thomas.
" 14—Easter Monday—No Meeting.
" 21—Annual Business Meeting and Soiree.

—:o:—

THE OBJECTS OF THE ASSOCIATION ARE—

The intellectual and moral advancement of its Members, and the furtherance of fellowship and acquaintance among them.

—:o—

The Meetings are held on Monday Evenings at Eight o'clock, in the Rosemary Street Schools.

Admission—To Lectures and Discussion, Members Free; Non-Members, Sixpence each. To Papers, and Music, and Readings—Free.

Member's Subscription.—4s. per annum, which entitles to the use of the Library. Subscriptions for the Twelfth Session are now due and should be paid to Thos. E. Osborne, Treasurer, at 14, Lombard Street, *as early as possible.*

The Librarian will be in attendance after service on Sunday Mornings, and on every Monday Evening during the Session.

HESTER B. ASTON, } Hon.
JOSEPH W. ROBB, } Secs.

THE BELFAST UNITARIAN SOCIETY.

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W. B. MINISS, Dromore.
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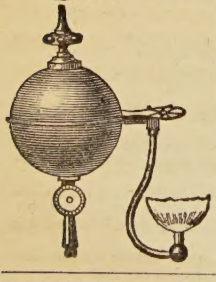

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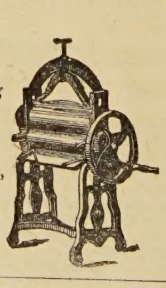

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